1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

the girl reaches puberty, or perhaps rather the age when she is considered fit to be married. It may be mentioned here in general terms that those features in the ceremony which remind one of Indian customs are undoubtedly of Indian origin introduced into the country since the occupation of Astór by the Maharaja's troops. Gilgit which is further off is less subject to such influences, and whatever it may have of civilization is indigenous or more so than is the case at Astór, the roughness of whose manners is truly Chilâsi, whilst its apparent refinement in some things is a foreign importation.

When the marriage ceremony commences the young man, accompanied by twelve of his friends and by musicians, sits in front of the girl's house. The mother of the girl brings out bread and Ghi-cakes on plates, which she places before the bridegroom, round whom she goes three times, caressing him and finally kissing his hand. The bridegroom then sends her back with a present of a few rupees or tolas in the emptied plates. Then, after some time, as the evening draws on, the agent of the father of the boy sends to say that it is time that the ceremony should commence. The mother of the bride then stands in the doorway of her house with a few other platefuls of cakes and bread, and the young man accompanied by his bridesman ["Shunèrr" in Astóri and "Shamaderr" in Gilgiti,] enters the house. At his approach, the girl, who also has her particular friend, the "Shaneróy" in Astóri, and "Shamaderoy" in Gilgiti, rises. The boy is seated at her right, but both in Astór and in Gilgit it is considered indecent for the boy to turn round and look at her. Then a particular friend, the "Dharm-bhai"* of the girl's

* The "brother in the faith" with whom raw milk has been drunk, *Vide* page 41.

Betrothal,	= balli = pumpkin in Gilgiti,	Soél—Astóri.	
Bridegroom,	= hileléo, Gil.	hiláleo. Astóri.	
Bride,	= hilal		
Bridegroom's MEN,	= garóni, Gil.	hilalée, Astóri.	
Marriage شادی	= garr, Gil.	Kâsh. Astóri	
Dowry,	= "dab," Gil. and Astóri		

2: Lettner L-3 (1866-93) 1893? AV3 Dard AV3

585 brother asks her if she consents to the marriage. In receiving, or imagining, an affirmative, he turns round to the Mulla, who after asking three times whether he, she and the bridegroom as well as all present are satisfied, reads the prayers and completes the ceremonial. Then some rice, boiled in milk, is brought in, of which the boy and the girl take a spoonful. They do not retire the first night, but grace the company with their presence. The people assembled then amuse themselves by hearing the musicians, eating, &c.

576 It appears to be the custom that a person leaves an entertainment whenever he likes, which is generally the case after he has eaten enough.

584 It must, however, not be imagined that the sexes are secluded from each other in Dardistan. Young people have continual opportunities of meeting each other in the

831 fields at their work or at festive gatherings. Love declara-

[584] tions often take place on these occasions, but if any evil

[831] intention is perceived the seducer of a girl is punished by this savage, but virtuous, race with death. The Dards know and speak of the existence of "pure love," "pâk âshiqi." Their love songs show sufficiently that they are capable of a deeper, than mere sexual, feeling. No objec-

582 tion to lawful love terminating in matrimony is ever made unless the girl or the boy is of a lower caste. In Gilgit, however, the girl may be of a lower caste than the bridegroom. In Astór it appears that a young man, whose parents—to whom he must mention his desire for marrying any particular person—refuse to intercede, often attains his point by threatening to live in the family of the bride and

582 become an adopted son. A "Shin" of true race at Astor

628 may live in concubinage with a girl of lower caste, but the

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[608] (the grain, ghee and sheep that may accompany the betrothal-present is called in the Astóris "sakáro")

Husband,	= baráo,	Gil.	baréyo,	Astóri.
Wife,	= Gneyn,	Gil.	gréyn,	Astóri.

Wedding dinner "garéy tíki" in Gilgiti. "Kajjéyn bai kyas," in Astori (?) ["tikki" is bread, "bai" is a chippati, kyas = food].

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

relatives of the girl if they discover the intrigue revenge the insult by murdering the paramour, who, however, does not lose caste by the alliance.

The bridegroom dances as well as his twelve companions. The girl ought not to be older than 15 years; but at 12 girls are generally engaged.*

The Balti custom of having merely a *claim to dowry* on the part of the woman—the prosecution of which claim so often depends on her satisfaction with her husband or the rapacity of her relatives—is in spite of the intercourse of the Baltis with the Shin people never observed by the latter; not even by the Shin colonists of little Tibet who are called "Brokhpá."

When the bridegroom has to go for his bride to a distant village he is furnished with a bow. On arriving at his native place he crosses the breast of his bride with an arrow and then shoots it off. He generally shoots three arrows off in the direction of his home.

At Astór the custom is sometimes to fire guns as a sign of rejoicing. This is not done at Gilgit.

When the bridegroom fetches his bride on the second day to his own home, the girl is crying with the women of her household and the young man catches hold of her dress in front (at Gilgit by the hand) and leads her to the door. If the girl cannot get over embracing her people and crying with them quickly, the twelve men who have come along with the bridegroom (who in Astóri are called "hilalée" = bridegrooms and "garóni" in Gilgiti) sing the following song :—

INVITATION TO THE BRIDE.

Nikàstali	*qudray kusiki*	("*astali*" *is added to*
Come out	hawk's daughter.	*the fem. Imp*).
Nikastali	*ke karantlè*	("*balanile*," in Gilgiti).
Come out	why delayest thou!	
Nikastali	*màleyn*	*guttjo.*
Come out	(from) thy father's	tent.

* The Turks say "a girl of 15 years of age should be either married or buried.

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3

121 197 771 171 from a common racial source these supernatural beings have been long enough in the possession of each to acquire independent existence in its language. This of course probably represents an inversion of the facts. It is safer on the whole to assume independent origins and gradual assimilation through contact and social fusion.

197 563 174 It appears to me not an impossible theory that of the two great sections into which the Shina-speaking population is divided, the socially inferior Yashkuns represent the earlier population who probably shared the language and culture of the surviving Burushaski-speaking peoples, while the Shins were an invading and conquering race who imposed on the Yashkuns their language and probably took over from them some of their beliefs.

● [582] The Khowar in the western districts is due probably to the extension of the Chitrali population beyond the political and natural borders of Chitral, reinforced by intermarriage which goes on at the present day, and in part to political domination in the past, which in quite recent times amounted to actual rule. Punial and Yasin are still governed by members of the Khushwakht family of Chitral whose mother tongue is Khowar.

128 In order to facilitate the arrangement and handling of the material with which we have to deal, it is necessary to adopt some system of classification of the Supernatural. I am not in a position to offer any scientific scheme, but a very rough grouping will suffice to serve our needs.

From one point of view we may regard the Supernatural as represented :—

1. By ANIMATE BEINGS possessing certain supernatural powers or qualities, e.g. demons, witches, etc.

2. By QUALITIES or VIRTUES pertaining to, or affecting inanimate objects, exhibited in magical or irrational processes and properties.

With the latter category, comprising examples of sympathetic and contagious magic, the working of the evil

4: AV3 Dard AV3
Burushe AV7

are found. The Wuzeers are generally, though not always, chosen from among the Rono families. They exist in small numbers in Nager, Gilgit, and Ponyal, gradually increasing in numbers as one travels westward through Yassin, Mastooch, and Chitral, in which places there are said to be altogether over 300 families. In Nager and Yassin they call themselves Hara and Haraiyo,[1] and in Chitral Zundra, but they claim to be all of the same stock. Some exist in Wakhan and Sirikol, where they are called Khaibar-khatar; and in Shighnan, where they are called Gaibalik-khatar. Wherever they exist they are held in great respect. They have two principal traditions concerning their origin, both of which may contain a germ of truth. One is that they are descended from three brothers, Zoon, Rono, and Harai, the sons of a certain Soomalik who ruled in Mastooch before the establishment of the Shahreis line. The other is that they are of Arab blood, and descended from Mahommed Hanifa, the son of Ali, the Prophet's son-in-law. Their small numbers, general distribution, and the universal estimation in which they are held, are evidence in favour of the first assertion, and it is possible that they may be descended from Arabs who settled in the upper part of the Chitral Valley at the time of the Arab conquest of Badakhshan, at the end of the seventh century. A claim to Arab descent is, however, very common among many sections of the inhabitants of these valleys, but it seems to rest on no real foundation. According to another version they came originally from Rajauri, near Poonch, and are descended from three brothers, Sirung, Soroong, and Kunger Pitool.

In appearance they are generally taller than the other inhabitants of the country, with rather high cheek bones, oval faces not thickly bearded, and fairly developed features. Some of them resemble in feature high-class Rajpoots. The esteem in which they are held is proved by the fact that they are able to give their daughters in marriage to the ruling families, and children born of such marriages are qualified to succeed to all the honours of the father's family, and intermarry with other ruling families. They also give daughters in marriage to Syuds, of whom there are a few scattered about the country, but not to the inferior castes. They, however, take daughters in marriage from both Shins and Yeshkuns. Children born of these unions rank as Ronos, and, if daughters, can, as above stated, intermarry with ruling families. The Zundré of Chitral do not refuse their daughters to the Afghans of Dir. Excep-

[1] This same results the Horeye of the Zundrawata.

Jm Biddulph C-9 (1873-1876) 1880 AVJ Dard AVJ

382 tional cases exist of Rono women being given to Shins and Yeshkuns when through immoral behaviour they cannot procure husbands of their own class. Rulers of Dard states give their daughters born of slaves or concubines to Ronos, but not those born of lawful wives.

564 Next to the Ronos, in order of consideration, come the
168 Shins, who do not form the majority of the population any-
174 where except in Gor, Chilas, Tangir, the Indus Valley below Sazin, and the upper part of the Gilgit Valley above Ponyal, and are not found at all in the higher and less fertile parts, till one gets further up the Indus Valley beyond Haramosh. Although numerically inferior, they have established their language to the exclusion of others wherever they have penetrated, and there can be little doubt that they represent an alien race who at some time established themselves in the [197] country by conquest. Amongst the many dialects of Shina now spoken, that of Gilgit, which was the seat of Shin rule, is still considered the most refined, but it is much mixed with Boorishki, and of late with Cashmeri owing to an immigration of Cashmeris which took place about a hundred years ago, at the same time as the formation of the Cashmeri colony in the Hodar Valley.

582 Shins give their daughters to Ronos and Syuds, but cannot marry the daughters of Ronos or Syuds in return. In the same way they marry Yeshkun women, but do not give their daughters to Yesh[illegible]s in return. In the lower part of the Indus Valley they [illegible]e daughters to the Neemchas.
142 Owing to this system of mixed marriages they are, as Mr. Drew has pointed out, very far from being a pure race, and it is difficult to fix on any typical personal characteristics. The Shins of the Indus Valley below Sazin are small clean-limbed men, with dark complexion and eyes, and sharp features, of a type not uncommon in North-Western India. Above Sazin and about Gilgit they are of somewhat lighter complexion, but they do not show any marked type of feature.

[142] There is a rare type, which I have only noticed among Shins, which may be characteristic of the race. These are small slight men, with thin sharp features, prominent noses and narrow chins. Mr. Drew also notices this type as prevailing in the side valleys of the Indus near Rondu and Iskardo. I am inclined to think, however, that the true Shin type is only to be found in the Indus Valley below Sazin, and that this small narrow-chinned race are merely a deteriorated type produced by long intermarriage within narrow limits.

4 Biddulph G-3 (1873-1878) 1880 AV3 Dard AV3
Burusho AV7

D 302 the top of the head for a space 2 inches broad in front, tapering to half an inch behind. Those who cannot boast of long locks, dress their hair into numerous small cork-screw ringlets all round the head.[1] On the approach of middle age the whole head is shaved, according to the orthodox Mahommedan fashion, and the beard is allowed to grow. In Chitral the effect of the long-flowing locks reaching to the waist is often extremely picturesque.

D 576 The mode of salutation between equals, on meeting after a prolonged absence, is graceful and pleasing. After clasping each other, first on one side then on the other, hands are joined, and each person in turn kisses the hand of the other. Superiors are greeted either by kissing the hand or touching the foot, both at meeting and parting. In Chitral, when the meeting is between two of unequal rank, the inferior kisses the hand of the superior, who in return kisses the former on the cheek. A similar practice is said to have existed among the ancient Persians.[2]

D 644 B 644 On the occasion of the visit of one chief to another, a rather curious ceremony called "Kobah" takes place. On arrival, the visitor is conducted to the Shawaran,[3] and the followers of both chiefs show their dexterity in firing at a mark set up on a tall pole, from horseback while galloping at speed. After this a bullock is led out before the guest, who draws his sword and does his best to cut its head off at a single blow, or deputes one of his followers to do so, and the carcase is given to his retinue. The custom exists in Shighnan, Badakhshan, Wakhan, Chitral, Yassin, Gilgit, Hunza, and Nager. In the latter place it is customary to slay the bullock with bow and arrow. Of late years the practice has become somewhat modified owing to the strict observance of Mahommedan customs, and it is more usual to give over the bullock alive to the guest, so that its throat may be cut in a more orthodox fashion; but occasionally a chief wishing to show off the strength of his arm and the temper of his blade, will adhere to the old custom.

B 575 582 587 Polygamy is of course practised, and the right of divorce is somewhat wantonly exercised. The marriage of very young children is not common, though occasionally practised. Girls are generally married between the ages of ten and four-

D 575 582 587 B D [367]

[1] Rawlinson mentions this as an ancient Persian fashion.—*Ancient Monarchies*, Vol. IV.

[2] Strabo Book XV., Chapter 3, Section 20.

[3] The Shawaran answers all the purposes of the village green in England, being used for all gatherings and games.

Lt. Biddulph G-3 (1873-1878) 1880 ~~AUI Afghanistan AUI~~
4 AV3 Dard AV3
Burusho AV7

B D [562] B 595 582 587 D 595 582 587

teen. Wives are regarded as the absolute property of the husband and his heirs. On a man's death his brother can claim to marry all his widows, and no widow can marry again without the consent of her husband's brothers. Frequently, if a man leaves several widows as well as several brothers, the latter apportion the former among themselves. So strictly is the rule observed that, should there be only one surviving brother and he an infant, the widow cannot remarry elsewhere till he is old enough to say whether he will marry her or not; On the other hand, it is considered disgraceful to refuse to marry a brother's widow, so that it is not uncommon for a boy of ten years old to marry a woman more than twice his age. So absolute is the custom, that a woman cannot refuse to marry her deceased husband's brother, and her own parents have no voice in the matter. This often leads to two sisters being wives to the same man simultaneously, though the practice is forbidden by Mahommedan law. In Chitral, marriage with a husband's brother, though common, is not compulsory on the woman. Among the Afghans of Dir, if a widow should refuse to marry her husband's brother, he has the power of selling her, as she is regarded in the light of family property, which has been purchased and paid for. Among the Shin caste the marriage of first cousins or other relations within that degree (such as uncle and niece) is strictly prohibited, though allowed by Mahommedan law. In Torwal and Bushkar the marriage of first cousins is allowed, but marriages such as of uncle and niece or niece's daughter are forbidden.

B 595 601 D 595 601

In none of the Dard languages are there terms distinctive of polygamous relationship. All wives are of equal rank, priority of marriage not conferring any claim. In the Shina and Boorishki languages, uncles on the father's side are styled "great father" or "little father," according to their age in comparison with that of the speaker's father; but there is a distinct term for an uncle on the mother's side. In the same way the term "aunt" is only applied to those on the father's side, the mother's sisters being all styled "mother." There is no specific term either for nephew and niece, who are styled "son" and "daughter." In the same way cousins are styled "brother" or "sister." This would seem to point to the former existence of communal marriage, such as still exists in some parts of India. In the Khowar language the term "uncle" is applied to the brothers of both father and mother without distinction; but aunts on the mother's side are styled "mother,"

4: Biddulph G-3 (1873-1878) 1880 AV3 Dard AV3
Burusho AV7

In Gor, rings are exchanged at marriage. In the ruling families of Hunza and Nager, it is the custom, when a daughter is married, for the bridegroom to present her at betrothal with a gold and silver needle. In Yassin, when, as not unfrequently happens, the bridegroom is too poor to pay the required price, the young couple elope, with the consent of the bride's parents. At the end of ten days the bridegroom comes to them and asks forgiveness, promising to pay the required sum by degrees. A little scene is acted, forgiveness is granted, the neighbours are summoned to the feast which has been already prepared, and the wedding is celebrated. This is to save the credit of the bride's family in not having received a sufficient price for her.

The old marriage barriers between the castes are beginning to be broken down under the levelling influence of Mahommedanism, and in a few generations will probably disappear altogether. The birth of a son is always a matter of general rejoicing. The friends of the happy father at once make it an excuse to stop work for the day, and seizing their matchlocks keep up a general *feu-de-joie* till their powder flasks are empty. The village band is summoned, and dancing kept up round the door for the rest of the day. No notice is taken of the birth of daughters. In the Oxus Valley and in Sirikol, when a son is born, all the father's friends hang their weapons on the walls of his house, so as to accustom the infant to martial sights. After seven days the weapons are returned to the owners, except those belonging to near relations, who receive special presents in exchange.

After the birth of a child a woman is esteemed unclean, and no one will eat from her hand for seven days. North of the Hindoo Koosh this period is extended to forty days, and for the first seven the infant is not allowed to suckle its mother.

I have elsewhere discussed the old custom of disposing of the dead by burning. Now the common form of Mussulman interment is used. A small flat slab of earth about two feet long is neatly plastered over the graves, and a light is kept burning at night by newly-made graves, under the pretence of keeping away wild beasts till the earth has hardened; but, as Mr. Drew has remarked, this is more probably a relic of the old practice of cremation. No attention or care is paid to old graves, which constantly present a most unpleasant appearance, owing to the falling-in of the arched roof. I remarked in Sirikol the same want of attention to old graves

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

generalise about them in respect of this. But even a resemblance more or less complete would not, in my opinion, outweigh the probability derived from the other facts, that in all these cases we have remnants of the early, pre-Āryan, race that inhabited India. If this be so it is a new, and I think unexpected, fact, the existence of this race among the high mountains and in the snowy country. 564

The *Kremins* seem to correspond in function with the *Kahārs* of India (the Jīwars of the Panjāb), for they act as potters, millers, carriers, &c. Thus they are analogous in position to the Sūdras of India, and it seems likely that they had an analogous origin, that they are descendants (with some intermixture of blood) of those of the aborigines who earliest and most easily coalesced with the nation that overcame them. I do not find the Kremins very numerous; certainly there are not many in Gilgit. [463]

The *Yashkun* is the most numerous of all the castes. In Gilgit and Astor they are the body of the people, whose chief occupation is, of course, agriculture. Dr. Leitner speaks of the Yashkun as "a caste formed by the intermixture between the Shīn and a low (? aboriginal) race"; this view does not recommend itself to me; it is more likely that the Kremin had some such origin, but that the Yashkun, who follow all the same occupations as the Shīn, and in physique and physiognomy are their equals, should have so originated is far less probable. I am inclined to think that they and the Shīn together made up the race (which we may call Dārd) that invaded this country and took it from the earlier inhabitants. What may have been the origin of that (probably previous) division into Shīn and Yashkun is a point both curious and important,—a question which at present I see no way of solving. Dr. Leitner's information that a Shīn may marry a Yashkun woman, while no Yashkun may marry a Shīn woman, is highly interesting; this custom is just like that described in Chapter III. as followed by the Rājpūts in connection with the cultivating classes; here I would again point out the natural corollary to be drawn from it—that the higher race thus remains less pure (that is less separate) than the lower. [582]

[A Dard caste -- Analyst]

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Balti AV2

D 167 795 B 563 795 D 174 101

At Drās the Dārds (who here are Sunīs) form more than half the community, the others being Baltīs, who are Shīas.

Wherever the Dārds are in contact with Baltīs or with Bhots, these others call them (whether they be Muhammadan or Buddhist Dārds) *Brokpā* or *Blokpā*. The word Brok or Blok means in Tibetan a high pasture-ground, and Brokpā or Blokpā must mean a "highlander." The origin of this appellation for the Dārds I take to be this, that they first came in contact with the Baltīs by coming over the Passes and settling in the higher parts of the valleys, parts that perhaps had been left unoccupied.

D 563 582

There is a colony of Kashmīrī among the Dārds at Gilgit, or rather there is an infusion of Kashmīrī blood in a certain section of the Gilgit people; many generations back there must have been a settlement of Kashmīris, who took unto themselves Gilgitī wives. The descendants have quite lost the language and the ways of Kashmir, and to a stranger's eye they are quite Gilgitī, but the Dārds themselves distinguish, and, as to intermarrying, keep separate from them.

D 174 B 174 142

In one or two higher valleys of Baltistān I have noticed a difference in the people, as compared with the ordinary Baltī, which may perhaps be due to some admixture of Dārd blood, although the fact is not noticed or known by the people themselves. Thus, at Pakora in Brāldū the men were much better looking than the ordinary Baltīs; they had well-shaped features, and had a manly bearing; I noted this at a time when I knew less about the Dārds than afterwards; now, it seems to me likely that some of that race came over the difficult Passes from Nagar and made a settlement among the Baltīs. Again, in the Turmik Valley, many villagers have a high and broad forehead, and hooked nose, though they call themselves Baltī; I have little doubt that here too is Dārd blood, the immigrating Dārds having become absorbed into the community of Baltīs, but still making a mark. These two cases I have not represented on the Race Map, not thinking them distinct enough for that; the area of Turmik and of Brāldū is coloured for Baltī alone.

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There is one other peculiarity belonging to a class, which may

186 The people of Astor and Gilgit would be
101 surprised if they were told that they were Dards living in Dardistān, and their neighbours of Hunza-Nagar and Yāsīn would be equally astonished. If consulted, they would probably describe their country as Shīnāka, or the land of the Shīns, where Shīnā is the spoken language. They are an
517 Aryan people, stoutly built, cheery, honest, frugal, and sober.
291 They are devoted to polo, and are fond of dancing. The inhabitants of Astor wear a peculiar head-dress: a bag of woollen cloth, half a yard long, which is rolled up outwards at the edges until it gets to the size to fit comfortably to the head,
342 round which the roll makes a protection from cold or from sun, nearly as good as a turban. Their houses are small, with very small doors, and are usually built out from the mountain
784 side. Warmth is the one consideration. The Astoris have some very peculiar customs. Drew notices that they hold the cow in abhorrence. They will not drink cow's milk, nor will they burn cow-dung, the universal fuel of the East, and in a pure
751 Shīn village no one will eat fowls or touch them. They
795 practise inoculation for small-pox, their one epidemic. The people of Astor are Musalmāns, two-thirds being of the Sunni persuasion, and the rest being either Shiahs or Maulais.
564 There is no religious intolerance in Astor.

162 Drew mentions the following caste divisions: Ronu, Shīns, Yashkun, Kremins, and Dums. As regards the Ronu caste, he says that there are a small number of families in Gilgit. Biddulph, in his *Tribes of the Hindu Koosh*, states that it forms 6 per cent. of the Gilgit population, and that it is the most honoured caste of all, ranking next to Mukhpuns or the Rājā caste of Dardistān. The majority of the Astoris belong to the Yashkun caste, and the Shīns are few in number, under 3,000. They are more numerous in Gilgit, the total number of Shīns, according to the Census, being 7,733. The Shīns are regarded
● [582] with great respect by the Yashkuns and the other castes. The
563 Yashkuns claim the Shīns as their forefathers. The Shīns give their daughters to Ronus and to Saiyids, but take wives from the Yashkuns. Far away in Central Ladākh, in the Hanu valley, live other Dards of the Buddhist religion. They have retained the Aryan type of the country whence they
[771] came and its Shīnā dialect, but they wear the pigtail and the Ladākhi cap. It is said that, though Buddhist by name, they
[595] really worship local spirits and demons. They practise poly-
[784] andry, but they will not eat with Tibetan Buddhists, and, like the Shīns in Dardistān, they hold the cow in abhorrence.
000 In Gilgit, as in Astor, there are few social subdivisions, for

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

174 the country of Chitral, but were dispossessed by the
563 Ronus, the most honoured caste amongst the Dards, and by various other privileged classes, among whom are certainly the offshoots of families from Badakshan, who followed the fortunes of the founder of the present ruling dynasty. These upper classes have absorbed all the power, and treat the Kho with contempt, calling them "Fakir Múshkin," which
564 one might translate *les misérables*. The despised aborigines, however, have imposed their language on their superiors, and are interesting from the fact that they have no castes. This, I think, conclusively shows that they belong to the earliest Aryan race, and broke off from it before the acquisition of Hinduism; for in all other cases the Dard proper is emphatically a man with a caste. The principal caste is that of the Ronus, a small body held in the highest respect, always ranking next to royalty, and from whom the Wazirs are as a rule taken. Then come the Shins, below whom are the Yeshkuns, and lastly a collection of low castes, Krámins, Doms, etc., the millers, potters, and musicians of the com-
[582] munity. There is one plainly marked rule about the three leading castes; they give their daughters in marriage to the caste above, never to the caste below. The Ronus give their daughters in marriage to the ruling families, and in return receive the illegitimate daughters of princes, but not a daughter born in wedlock. The Shins give their daughters to Ronus, the Yeshkun to Shins, but a lawful daughter is never given to a man of the lower caste.

174 It would seem from a study of the map, and of